why does it say: in the night? [R. Akiba answered,][8] Because I might think that it may be eaten in the daytime[9] like the sacrifices; therefore it is said: 'in the night', indicating that only in the night is it eaten and not in the day. We can understand why according to R. Eleazar b. Azariah, whose opinion is based on the Gezerah shawah,[10] the word 'that' is necessary. But according to R. Akiba what is the purpose of this word 'that'?[11] — It is there to exclude another night. For, since the Passover sacrifice is a sacrifice of minor sanctity and peace-offerings are sacrifices of minor sanctity, I might think that just as the peace-offerings are eaten for two days and one night so is also the Passover-offering eaten for two nights instead of the two days, and therefore it might be eaten for two nights and one day! Therefore it is said: 'in that night'; in that night it is eaten, but it is not eaten in another night. And R. Eleazar b. Azariah?[12] He deduces it from the verse: And ye shall let nothing of it remain until the morning.[13] R. Akiba? — If [you deduced it] from there, I could say that 'morning' refers to the second morning. And R. Eleazar? — He answers you: 'Morning' generally means the first morning.

And [the controversy of] these Tannaim is like [the controversy of] the other Tannaim in the following Baraitha: There thou shalt sacrifice the passover-offering at even, at the going down of the sun, at the season that thou camest forth out of Egypt.[14] R. Eliezer says: 'At even',[15] you sacrifice; 'at sunset', you eat; and 'at the season that thou camest out of Egypt',[16] you must burn [the remainder]. R. Joshua says: 'At even', you sacrifice; 'at sunset', you eat; a and how long do you continue to eat? Till 'the season that thou camest out of Egypt'.

R. Abba said: All agree that when Israel was redeemed[17] from Egypt they were redeemed in the evening. For it is said: The Lord thy God brought thee forth out of Egypt by night.[18] But they did not actually leave Egypt till the daytime. For it is said: On the morrow after the passover the children of Israel went out with a high hand.[19] About what do they disagree? — About the time of the haste.[20] R. Eleazar b. Azariah says: What is meant by 'haste'? The haste of the Egyptians.[21] And R. Akiba says: It is the haste of Israel.[22] It has also been taught likewise: 'The Lord thy God brought thee forth out of Egypt by night.' But did they leave in the night? Did not they in fact leave only in the morning, as it says: 'On the morrow after the passover the children of Israel went out with a high hand? But this teaches that the redemption had already begun in the evening.

Speak now [na] in the ears of the people, etc.[23] In the school of R. Jannai they said: The word 'na' means: I pray. The Holy One, blessed be He, said to Moses: I pray of thee, go and tell Israel, I pray of you to borrow from the Egyptians vessels of silver and vessels of gold, so that

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(1) V. P.B. p. 99. This is essentially a night prayer.

(2) From a decision of R. Joshua.

(3) V. Glos.

(4) Ex. XII, 8.

(5) Ibid. 12.

(6) Ibid. 11.

(7) The hour of the break of dawn, when they hastened out of Egypt, v. Ex. XII, 22.

(8) Inserted with MS.M.

(9) I.e., during the very day on which it was slaughtered.

(10) V. Glos.

(11) The text should have simply stated 'in the night'.

(12) How does he deduce this latter ruling?

(13) Ibid. XII, 10.

(14) Deut. XVI, 6.

(15) In the afternoon.

(16) At the break of dawn. Hence according to R. Eliezer, the time of eating extends only till midnight.

(17) I.e., obtained permission to leave.